An Appeal to the Readers of the Evangelist.

DEAR BRETHREN, SISTERS AND FRIENDS: We come before you in this issue of the EVANGELIST with a plea for forbearance on your part. Some of you are not quite so familiar with the history of the Brethren Church and its relation to the German Baptist church, in the past and present, as some of us are. You may have tasted the sweets of being a member of our beloved fraternity. but you have not tasted of, nor drank from the cup of bitterness, like some of us have. Hence you conclude that some of us are too meddlesome in G. B. affairs. I ask your indulgence now for a few words of explanation. Some of us have grown gray and have drank to the very dreges poverty, insolvency and mental distress in the ministerial service of that church. It may not be to our credit, but it is nevertheless true, that had we served our God as faithfully as we served our church, matters would stand quite different with some of us than what they (especially in a financial sense) now do. Spiritually we believe we would also been much farther advanced.

We sacrificed and suffered much. God knows we seek not revenge but truth and right, and would forbear, forgive, forget all, were we and our cause left in peace now.

But some of the rulers of that church seem not satisfied with having disfellowshiped us, but are now seemingly determined to hunt us down with cowardly and assassin like slander. In our immediate homes they may not hurt us nor our cause much, but in a general sense they are doing us, our families, and our cause much harm. We would gladly appeal to their own church organ for explanation and defense but the key of their press as well as that of their church houses, is turned on us. They are afraid to gentlemanly discuss before the world our differences, and demand silence and blind submission on our part.

I am at this writing preaching in Labette, Co., Kan., not far from Laneville, though the weather is inclement and the roads almost impassible, we are having good interest in our meetings. One has been baptized and several more have said they wanted to be Christians. But the enemy, through the agency of a German Baptist preacher and some of his members is also busy. Insinuating slander is hurled at the private character of our beloved brethren and efficient ministers, S. H. Bashor, J. H. Swihart, J. A. Ridenour, H.R. Holsinger and others. An anonymous letter is now in my possession written to a then applicant for membership in the Brethren church and presumably written by a prominent bishop in the G. B. church, positively stating that Eld. A. J. Hixson's religion was of the devil and that he was a liar, a thief, and a cheat; had no standing in his neighborhood. Bro. Hixson is too well acquainted, and the excellency of his character too positive to need defense from my pen. I make these references to any reader and patron of the EVANGELIST as an apology for some of our exposures which occasionally appear in the EVANGELIST.

A written anonymous statement is now being circulated in this neighborhood bearing the *fac simile* of the well known penmanship of a German Baptist preacher branding me with the authorship of, from his standpoint, fifteen falsehoods; also, branding our brotherhood with aping their church name, and of robbing their church of Ashland College; also informing the people of my financial insolvency. Is it possible that after almost constant preaching for that church for over twenty three years, nearly altogether at my own expense, such unchristianlike measures must now be restored to to crush me. Is that indeed all the argument they can bring against Progression, especially when many of them cannot help but to know me well enough to know that I would take the bread out of my mouth and the clothes off my body to correct mistakes?

It is also stated that progressives have been expelled for criminal conduct. If I were rich enough I would offer a thousand dollars for citation and proof of a single case. Now I want to refer to the most cowardly assault made by this nameless writer. "It is reported that he (Bauman) has two living wives." While I am writing I am also praying for grace while referring to this ungodlike thrust. My hand trembles; my tears and feelings almost overcome me; I must stop awhile.

Twenty-five years ago last July I was married to the girl I loved (Amelia Leckington) by Eld. Enoch Eby (Will not Eld. Eby come to my rescue in this case?) She is still my wife and as pure a woman as ever lived. We have wept together over the graves of five dear little children. Six are still living, our only son a life-cripple. Some six weeks ago this noble mother took her place at the bedside of our oldest and sorely afflicted daughter. She is there yet. Mr. Lair, I could overlook this slanderous thrust if it only fell on me; but it pierces the character of the noble wife of my bosom, the mother of my children, the sharer of my joys and sorrows. It is plunging the dagger of slander into the hearts, lives, and character of my children. Still may God forgive the author and bring him to repentance.

And now, dear readers of the EVANGELIST, will you not forbear after this explanation? Your unworthy writer of this appeal has been appointed evangelist for the state of Kansas. Our lot is cast largely among strangers. Our ministers to an extra extent must necessarily be quite public. Upon their labors largely depends the success of our holy cause. What can we do when our characters are thus clandestinely assailed? Shall we permit our cause to go under, because it seems a little rough to refer to opposing intrigue? Slanderous reports concerning our brethren are by no means confined to one or even a few localities. It seems as though it was the only weapon our enemies possessed. Bro. S. H. Bashor has put in print fifteen propositions which he offers to discuss with representative men from the G. B. church. They simply dare not accept them and have the arguments published. Their paper refuses to meet us in honorable or at least open discussion. Shall our paper do the same under the circumstances? I ask it in the name of the Mission cause and in the appealing echoes from the sacred family hearth. I ask it in the name of the precepts and examples of Christ in the rebukes he hurled upon the heads of the persecuting and hypocritical Pharisees.

You my dear brethren and sisters, who have only tasted the sweet of our holy church fellowship do you want the pens and tongues of the battle-scarred veterans who so far as human instrumentality was concerned have severed this peaceful home and these pleasant associations paralized? They have bled at every pore, have fought the battle nobly; and are they now to be crushed and suffer our peaceful home to be destroyed by the poisonous arrows of slander and the mock modesty of sanctimonious flattery?

Don't think that writing and speaking as we do is pleasant to us. It is a matter involving sacred duty. God forbid that we should be guilty of crying "peace, peace, when there is no peace."

Kindly submitted by your friend and brother,

W. J. H. BAUMAN.

International Sunday School Lessons.

BY REV. FRED B. HARGREAVES.

STUDIES IN THE WRITINGS OF ST. JOHN.

Lesson 1. Second Quarter. April 4th.

The Word Made Flesh.

John i. 1–18. Golden Text, John i. 14. Time, B. C. 4. Rulers, Octavianus (commonly called Augustus Cæsar), emperor of Rome; Herod the Great, King of Judea.

This lesson is the vestibule to the dispensation of Christ. We have bidden farewell to the Old Testament, with all its thrilling history, its sublime poetry, and its marvelous prophecy, and we are about to enter upon the New and glorious recital of Christly deeds and words.

The traveler through Palestine is constantly impressed with the places which he visits, not so much for their appearance or character, as for the Biblical associations connected with them. This is especially true of those places which are now desolate and forsaken and are without natural beauty. There is Galilee, "sweet Galilee," home of the Savior, around which a thousand memories are entwined. Bleak, monotonous, unattractive to day; yet in the time of our Lord it was full of gracious beauty.

Nine cities stood on its shores, and it was covered with the boats of active fishermen, as its waters were plentifully supplied with fish. One of these men called Zebedee, had acquired wealth in the prosecution of his calling, and he found a principal market for his fish in the city of Jerusalem. His wife's name was Salome, one of the women of Galilee who ministered to Jesus. She was with Him at the cross, and was one of the first at the sepulchre. She is said to have been the own sister of the Virgin Mary, and hence her children were first cousins to Jesus, and distantly related to John the Baptist. By the side of their father's boat on the shores of the lake, the boys, James and John often played. Bright and happy in their boyhood, with pleasant surroundings, they grew up in the traditions and customs of their country, and especially of their province. When John was a young man he was sometimes sent to Jerusalem to superintend the sale of his father's fish. While there upon one occasion, he heard that a new prophet had arisen, called John the Baptist, who was preaching on the banks of the Jordan. Crowds were flocking to hear him, and amongst them we find John, the son of Zebedee and Salome. He heard, believed and was baptized. When Jesus was afterwards recognized by the Baptist as he cried, "Behold the Lamb of God, which taketh away the sins of the world," John and Andrew turned their attention to the Divine being. The next day, when the Baptist exclaimed, "Behold the Lamb of God," they followed Jesus, who turning asked them, "What are ye seeking?" They answered, "Rabbi, where dwellest thou?" He said, "Come and see." They went, they saw, they became the faithful followers of the meek and lowly Jesus.

The lessons of this quarter to which this day's lesson is but the prelude, are taken from the writings of John, His first follower, of whom it was said, he was "the disciple whom Jesus loved."

The ministry of John, his public teachings during many years, are here recorded, and they form the intensely interesting life story of our Lord. In this lesson he speaks of the Divine Nature of Jesus showing that He is not only the bearer of Divine truth to men, but He is also the Creator of the world. Science and religion must be in harmony therefore; because He who suffered for our sins, He who inspired the sacred narrative, Himself fashioned this world of ours. Then John speaks of the manifestation of this Divine Nature to men. It was the Light of God revealed to the human race, scattering the night darkness which prevailed. In the last lesson Malachi described Christ, as "The Sun of Righteousness, with healing in His wings," and this lesson speaks of Him as the Light of the World.

Before the effulgent glory of His Divine nature all darkness is forever banished, and in His Light we have Life. Then John speaks of the way in which this manifestation is made. "The Word was made flesh," etc., v. 14. The Divine Nature took up its abode in a human form, and the Christ dwelt among men. He "took upon Him the form of a servant, and was made in the likeness of men; and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 7–9. So the very God became man, and the Messiah dawned upon the world.

LESSON THOUGHTS.

1. In nature we see God revealed, since He is the author of nature.
2. The universality of Christ's gospel. It is a light for the whole world.
3. The incarnation of Christ. He is our Savior.
4. The privileges which accrue to those who accept Him.

Every time a man bethinks himself that he is not walking in the light, that he has been forgetting himself and must repent, that he has been asleep and must awake, that he has been letting his garment trail and must gird up the loins—every time this takes place, there is a resurrection in the world.—A SEABOARD PARISH.